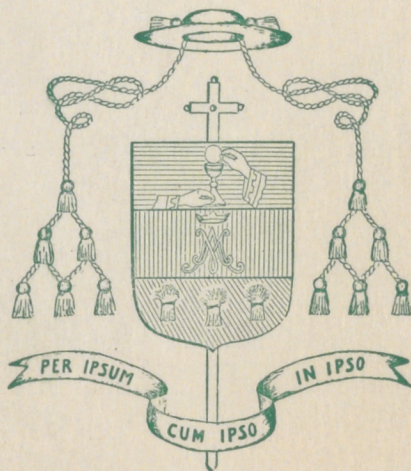


Ceremonies of the Consecration

of

The Most Reverend Leo Blais, D. D.

Bishop of Prince-Albert, Sask.



Presided

by the

Most Reverend

ILDEBRANDO ANTONIUTTI,

Apostolical Delegate in Canada.

IN THE CATHEDRAL-BASILICA

OF ST. BONIFACE, MAN.,

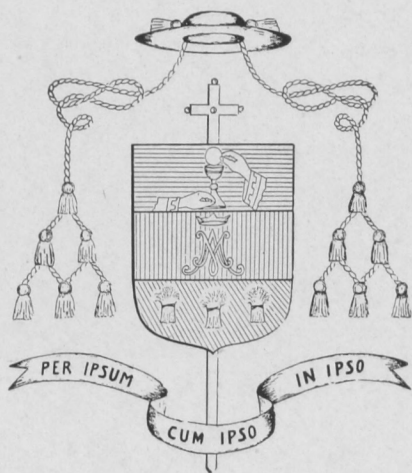
the 28th. of August 1952.



\$ 20
JA



The Most Reverend LEO BLAIS,
Bishop of Prince-Albert, Sask.





Consecrators

The Most Reverend
ILDEBRANDO ANTONIUTTI,
Apostolical Delegate in Canada.

Co-consecrators

The Most Reverend
MICHAEL C. O'NEILL,
Archbishop of Regina, Sask.

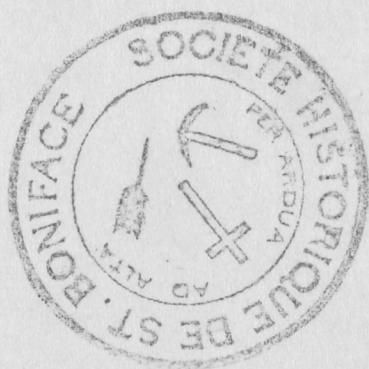
The Most Reverend
MAURICE BAUDOUX,
Archbishop-coadjutor of St-Boniface, Man.

Predicators

In French : Most Reverend EDOUARD JETTE,
Bishop auxiliary of Joliette, Qué.

In English : Most Reverend PHILIP F. POCOCK,
Archbishop of Winnipeg, Man.





**THE CONSECRATION
OF A BISHOP**

The order followed
in the
CONSECRATION OF A BISHOP

According to the
ROMAN PONTIFICAL



ARBOUR & DUPONT, LIMITED, Printers,
429 East, Lagauchetière Street,
MONTREAL

The Consecration of a Bishop



NO one is to be consecrated unless first the Consecrator shall be sure of the commission to consecrate, either by apostolic letters, if he be outside the *curia*, or by verbal commission given by the Sovereign Pontiff to the Consecrator, if the Consecrator himself be a cardinal. The day chosen for consecration should be a Sunday or the feast day of one of the apostles, * or it may be even a feast day if the Sovereign Pontiff shall have made this special concession; and it is fitting that both the Consecrator and the elect should fast on the preceding day. If the consecration be performed outside of the Roman *curia*, it should be held in the diocese to which the Bishop-elect has been promoted, or within the province, if it can be conveniently done. In the church where the consecration is to take place two chapels are prepared, a larger one for the consecrating bishop, and a smaller one for the Bishop-elect. And in the larger, upon the altar, prepared in the usual manner, a cross is placed in the middle, and at least four candlesticks. On the ground at the foot of the altar, carpets are laid, upon which the Bishop-elect shall prostrate himself, but the Consecrator and the others shall kneel. In an adjacent and suitable place a credence for the Consecrator is also prepared, upon which will be a clean cloth, two candlesticks, basins, and towels for the ablution of the hands, a vessel with holy water, and an aspersorium; and a thurible with boat, spoon and incense, if the office is sung, other-

* In Liturgy the Feast of an Evangelist is equivalent to that of an Apostle.

wise this is omitted; cruets with wine and water for the sacrifice; a chalice; the box of hosts; crumbs of bread for the cleansing of the hands; holy chrism. Furthermore, all the pontifical vestments of color suitable to the time and the office of the Mass, namely, sandals and amice, alb, cincture, pectoral cross, stole, tunic, dalmatic, gloves, chasuble, precious mitre, pontifical ring, pastoral staff, maniple and gremial. A faldstool is prepared for the Consecrator and three seats for the Bishop-elect and the two co-consecrating bishops; a Missal and a Pontifical. The Consecrator should have at least three chaplains in surplice, and two acolytes at the credence. In the smaller chapel for the Bishop-Elect, which should be distinct from the larger, an altar is prepared with a cross and two candlesticks, a Missal and a Pontifical, and all the pontifical vestments in white, as enumerated above for the Consecrator, and in addition to these a white cope; near the altar a smaller credence, with a clean cloth, vessels for washing the hands, and bread crumbs for cleansing the hands and head. Eight small strips from two rolls of fine linen (cut in lengths through the middle, of which two are each six palms in length, the remaining six being of equal quantity) are prepared, and at least eight candles, each one pound in weight, four of which are placed on the altar of the consecrating bishop, two upon his credence and two upon the altar of the Bishop-elect; a jewelled ring to be blessed and to be given to the Bishop elect; and an ivory comb. For the offertory, two torches four pounds each in weight, two loaves of bread, two small barrels of wine; the bread and the wine are to be ornamented, two to be decorated with silver and two with gold, bearing the escutcheons of the Consecrator and of the Bishop-elect, with

hat, or cross, or mitre, according to the grade and dignity of each. At least two Co-consecrating bishops shall be present * who are clothed in the rochet, and if they are regulars in the surplice, the amice, stole, cope and the plain white mitre, and each one has his Pontifical. At a suitable hour the Consecrator, the Bishop-elect, the Co-consecrating bishops, and the others who are to be present at the consecration, assemble at the church, and the Consecrator, having prayed before the altar, ascends to his throne if he is in his own diocese, or goes to his chapel, to the faldstool near the Epistle corner, and there is vested as usual. The Bishop-elect, with the Co-consecrating bishops goes to his chapel and there puts on the necessary vestments namely, if the Mass be sung, the amice, alb, cincture and the stole, crossed as it is worn by priests. If, however, the office is read, he can, before he takes the above mentioned vestments, put on the sandals and read the Psalm "*Quam Dilecta*", etc. The Co-consecrating bishops, in the meanwhile, put on the vestments as above. All being ready the Consecrator goes to the middle of the altar and there sits on the faldstool with his back to the altar. The Bishop-elect, vested and wearing his biretta, is led between the two Co-consecrating bishops vested and mitred, and when he comes before the Consecrator, uncovering his head and profoundly bowing, he makes a reverence to him, the Co-consecrating bishops with their mitres on slightly inclining their heads. Then they sit at a little distance from the Consecrator so that the Bishop-elect faces the Consecrator; the senior Co-consecrating bishop sits at the right hand of the Bishop-elect, the junior at his left, facing one an-

* The presence of three Bishops is required by the ancient Canons, and by the general practice of the Church, but is not essential to the validity of the consecration. By special dispensation priests may assist in lieu of Bishops.

other. When they shall have thus been seated, after a short pause they rise, the Bishop-elect without his biretta and the Co-consecrating bishops without their mitres, and the senior assistant, turned to the Consecrator, says:

Reverendissime Pater, postulatur sancta mater Ecclesia Catholica, ut hunc præsentem Presbyterum ad onus episcopatus sublevetis.

Most Reverend Father, our holy Mother the Catholic Church asks that you promote this priest here present to the burden of the episcopate.

The Consecrator says:

Habetis mandatum Apostolicum?

Have you the Apostolic Mandate?

The senior Co-consecrating bishop answers:

Habemus.

We have.

The Consecrator says:

Legatur.

Let it be read.

Then the notary of the Consecrator, taking the mandate from the assistant bishop, reads it from the beginning to the end: in the meanwhile all sit with heads covered. The mandate having been read, the Consecrator says:

Deo Gratias.

Thanks be to God.

Or, if the consecration is made by virtue of Apostolic letters, by which even the reception of the oath to be made by the Bishop-elect is committed to the Consecrator, these letters being read, before the Consecrator says anything else, the Bishop-elect coming from his seat, kneels before the Consecrator and reads, word for word, the oath to be taken according to the tenor of the aforesaid commission.

The Consecrator, holding in his lap with both hands the Books of the Gospels, opened towards the Bishop-elect, receives from him this oath, the Bishop-elect still kneeling before him, saying:

Sic me Deus adjuvet. et So help me God and these
hæc Sancta Dei Evangelia. Holy Gospels of God.

He touches with both hands the text of the Gospels and then, and not before, the Consecrator says:

Deo Gratias.

Thanks be to God.

Then the Bishop-elect and the Co-consecrators being seated, the Consecrator reads in an audible voice the following examination, which should always be read as it is written, in the singular, even if many are examined together. The Co-consecrating bishops say in a lower voice whatsoever the Consecrator says, and all should retain their mitres and be seated.

EXAMINATION.

ANTIQUA sanctorum Patrum institutio, docet et præcipit, ut is qui ad episcopatus ordinem eligitur, ante diligentissime examinetur cum omni charitate, de fide sanctæ Trinitatis; et interrogetur de diversis causis, et moribus, quæ huic regimini congruunt, ac necessaria sunt retineri, secundum Apostoli dictum: MANUS NEMINI CITO IMPOSUERIS, et ut etiam is qui ordinandus est, erudiatur, qualiter sub hoc regimine constitutum oporteat, conversari in Ecclesia Dei; et ut irreprehensibiles sint qui ei

The ancient rule of the holy Fathers teaches and ordains that he who is chosen to the order of bishop, shall be with all charity examined diligently beforehand concerning his faith in the Holy Trinity, and shall be questioned concerning the different objects and rules which pertain to this government and are to be observed, according to the word of the apostle: "impose hands hastily on no man." This is done in order that he who is to be ordained may be instructed how it behoo-

manus ordinationis imponunt
Eâdem itaque auctoritate et
præcepto, interrogamus te,
dilectissime Frater, charita-
te sincera, si omnem pruden-
tiam tuam, quantum tua ca-
pax est natura divinæ Scrip-
turæ sensibus accommodare
volueris.

veth one placed under this
rule to conduct himself in
the Church of God, and also
that they may be blameless
who impose on him the
hands of ordination. There-
fore by the same authority
and commandment, with sin-
cere charity, we ask you,
dearest brother, if you desi-
re to make your conduct
harmonize, as far as your
nature allows, with the
meaning of the divine
Scripture.

Then the Bishop-elect, rising slightly, with un-
covered head, answers:

Ita, ex toto corde volo in
omnibus consentire et obe-
dire.

With my whole heart I
wish in all things to consent
and obey.

And he will act in like manner when making all
the other responses that follow, and if there are
many Bishops-elect, each one will answer thus in
turn.

The Consecrator interrogates.

Interrogatio.

Vis ea, quæ ex divinis
Scripturis intelligis, plebem,
cui ordinandus es, et verbis
docere, et exemplis?

R. Volo.

Q. Will you teach the peo-
ple for whom you are or-
dained, both by words and
by example, the things you
understand from the divine
Scriptures?

R. I will.

Interrogatio.

Vis traditiones orthodoxy-
rum Patrum, ac decretales
sanctæ et apostolicæ Sedis
constitutiones, veneranter su-
scipere, docere ac servare?

R. Volo.

Q. Will you receive, keep
and teach with reverence the
traditions of the orthodox
Fathers and the decretal
constitutions of the Holy
and Apostolic See?

R. I will.

Interrogatio.

Vis beato Petro apostolo. cui à Deo data est potestas ligandi ac solvendi: ejusque Vicario Domino nostro, Domino N. Papæ N. suisque successoribus Romanis Pontificibus, fidem, subjectionem et obedientiam, secundum canonicam auctoritatem, per omnia exhibere?

R. Volo.

Interrogatio.

Vis mores tuos ab omni malo temperare, et quantum poteris, Domino adjuvante, ad omne bonum commutare?

R. Volo.

Interrogatio.

Vis castitatem et sobrietatem cum Dei auxilio custodire et docere?

R. Volo.

Interrogatio.

Vis semper in divinis esse negotiis mancipatus, et à terrenis negotiis vel lueris turpibus alienus, quantum te humana fragilitas consenserit posse?

R. Volo.

Interrogatio.

Vis humilitatem et patientiam in teipso custodire, et alios similiter docere?

R. Volo.

Q. Will you exhibit in all things fidelity, submission, obedience, according to canonical authority, to Blessed Peter the Apostle, to whom was given by God the power of binding and of loosing, and to his Vicar our Holy Father, Pope N. and to his successors, the Roman Pontiffs?

R. I will.

Q. Will you refrain in all your ways from evil and, as far as you are able, with the help of the Lord, direct them to every good?

R. I will.

Q. Will you observe and teach, with the help of God, chastity and sobriety?

R. I will.

Q. Will you, as far as your human frailty shall allow, always be given up to divine affairs and abstain from worldly matters or sordid gains?

R. I will.

Q. Will you yourself observe, and likewise teach others to observe humility and patience?

R. I will.

Interrogatio.

Vis pauperibus et peregrinis, omnibusque indigentibus esse, propter nomen Domini, affabilis et misericors?

R. Volo.

Q. Will you, for the Lord's sake, be affable and merciful to the poor and to pilgrims and all those in need?

R. I will.

Then the Consecrator says to him:

Hæc omnia et cætera bona tribuat tibi Dominus, et custodiat te atque corroboret in omni bonitate.

May the Lord bestow upon thee all these things and every other good thing, and preserve thee and strengthen thee in all goodness.

And all answer:

Amen.

Amen.

Interrogatio.

Credis secundum intelligentiam et capacitatem sensus tui, sanctam Trinitatem. Patrem, et Filium, et Spiritum sanctum, unum Deum omnipotentem; totamque in sancta Trinitate Deitatem, coessentialem, consubstantialem, coæternam et coomnipotentem, unius voluntatis, potestatis et majestatis; creatorem omnium creaturarum, à quo omnia, per quem omnia, et in quo omnia quæ sunt in cælo et in terra, visibilia et invisibilia, corporalia et spiritualia?

R. Assentio, et ita credo.

Q. Do you believe, according to your understanding and the capacity of your mind, in the Holy Trinity, the Father and the Son and the Holy Ghost, one God almighty and the whole Godhead, in the Holy Trinity coessential, consubstantial, coeternal, and coomnipotent, of one will, power and majesty, the Creator of all creatures, by whom are all things, and in whom are all things in heaven and on earth, visible and invisible, corporeal and spiritual?

R. I assent and do so believe.

Interrogatio.

Credis singulam quamque in sancta Trinitate personam unum Deum, verum, plenum et perfectum?

R. Credo.

Q. Do you believe each single person of the Holy Trinity is one God, true, full and perfect?

R. I do believe.

Interrogatio.

Credis ipsum Filium Dei, Verbum Dei, æternarite natum de Patre; consubstantialem, coomnipotentem et coæqualem per omnia Patri in Divinitate; temporaliter natum de Spiritu sancto ex Maria semper virgine, cum anima rationali; duas habentem nativitates, unam ex Patre æternam, alteram ex matre temporalem; Deum verum et hominem verum, proprium in utraque natura atque perfectum, non adoptivum, nec phantasmaticum, sed unicum, et unum Filium Dei, in duabus et ex duabus naturis, sed in unius personæ singularite, impassibilem, et immortalem, divinitate, sed in humanitate pro nobis, et pro salute nostra passum vera carnis passione; et sepultum, ac tertia die resurgentem a mortuis vera carnis resurrectione; die quadragesimo post resurrectionem cum carne, qua resurrexit, et anima ascendisse ad cælum; et sedere ad dexteram Patris; inde venturum judicare vivos et mortuos, et redditurum unicuique secundum opera sua, sive bona fuerint, sive mala?

R. Assentio, et ita per omnia credo.

Interrogatio.

Credis etiam Spiritum sanctum, plenum et perfec-

Q. Do you believe in the Son of God, the Word of God eternally begotten of the Father, consubstantial, coomnipotent and coequal in all things to the Father in divinity, born in time of the Holy Ghost from Mary ever Virgin, with a rational soul, having two nativities, one eternal from the Father, the other temporal from the Mother, true God and true Man, proper and perfect in both natures, not the adopted nor the fantastic, but the sole and only Son of God in two natures and of two natures, but in the singleness of one person, incapable of suffering, and immortal in his divinity, but Who suffered in his humanity for us and for our salvation, with real suffering of the flesh, and was buried, and, rising on the third day from the dead with a true resurrection of the flesh, on the fortieth day after resurrection, with the flesh wherein he rose and with his soul, ascended into Heaven and sitteth at the right hand of the Father, thence to come to judge the living and the dead, and to render to everyone according to his works as they shall have been good or bad?

R. I assent and so in all things do I believe.

Q. Do you believe also in the Holy Ghost full and perfect and true God, proceeding from the Father and

tum verumque Deum, a Patre et Filio procedentem, co-æqualem et coessentialem, co-omnipotentem et co-æternum per omnia Patri et Filio?

R. Credo.

Interrogatio.

Credis hanc sanctam Trinitatem, non tres Deos, sed unum Deum omnipotentem, æternum, invisibilem, immutabilem?

R. Credo.

Interrogatio.

Credis sanctam Catholicam et Apostolicam unam esse veram Ecclesiam, in qua unum datur verum Baptisma et vere omnium remissio peccatorum.

R. Credo.

Interrogatio.

Anathematizas etiam omnem hæresim, extollentem se adversus hanc sanctam Ecclesiam Catholicam?

R. Anathematizo.

Interrogatio.

Credis etiam veram resurrectionem ejusdem carnis, quam nunc gestas et vitam æternam?

R. Credo.

Interrogatio.

Credis etiam Novi et Veteris Testamenti, Legis, et Prophetarum, et Apostolorum, unum esse auctorem Deum ac Dominum omnipotentem?

R. Credo.

the Son, coequal and coessential, coomnipotent and coeternal in all things with the Father and the Son?

R. I believe.

Q. Do you believe that this Holy Trinity is not three Gods, but one God, almighty, eternal, invisible and unchangeable?

R. I believe.

Q. Do you believe that the holy Catholic and Apostolic Church is the one true Church in which there is but one true baptism and the true remission of all sins?

R. I believe.

Q. Do you also anathematize every heresy that shall arise against this holy Catholic Church?

R. I do anathematize it.

Q. Do you believe also in the true resurrection of this same flesh of yours, and in life everlasting?

R. I do believe.

Q. Do you believe also that God and the Lord Almighty is the sole author of the New and Old Testaments, of the Law, and of the Prophets, and of the Apostles?

R. I do believe.

Afterwards the Consecrator says:

Hæc tibi fides augeatur à
Domino, ad veram et æter-
nam beatitudinem, dilectissi-
me Frater in Christo.

May this faith be increas-
ed in thee, by the Lord, unto
true and eternal happiness,
dearest brother in Christ.

All answer:

Amen.

Amen.

The examination being finished, the aforesaid Co-consecrating bishops lead the Bishop-elect to the Consecrator, whose hand is reverently kissed by the Bishop-elect kneeling. Then the Consecrator, laying aside his mitre, and turning towards the altar with the ministers, says in the usual manner the Confession, the Bishop-elect remaining at his left hand, and the bishops standing before their seats say in like manner the Confession, with their chaplains. Having finished the Confession the Consecrator ascends to the altar, kisses it and the Gospel to be said in the Mass, and incenses the altar in the usual manner. Then he goes to his throne or faldstool and proceeds with the Mass up to the *Alleluia*, or the last verse of the tract or sequence exclusive.

If Mass is read, however, having kissed the altar and the Gospel, the incensation being omitted, he reads as above from the Missal at the altar, after which, whether the Mass is read or sung, he returns, with his mitre on, to the faldstool, placed for him before the middle of the altar.

The Co-consecrating bishops lead the Bishop-elect to his chapel, and there having laid aside the cope, acolytes put on his sandals, if he has not already done so, he reading the usual psalms and prayers. Then he

receives the pectoral cross and adjusts the stole in such a manner that it may hang from his shoulders. After that, he is vested with the tunic, dalmatic, chasuble and maniple, and then advances to his altar, where, standing between the Co-consecrating bishops, with uncovered head, he reads the whole office of the Mass up to the *Alleluia*, or the last verse of the tract or sequence exclusive. He does not turn around to the people when he says *The Lord be with you*, as is wont to be done in other Masses.

The office of the day is never changed on account of the ordination of bishops. But after the collect of the day, a collect for the Bishop-elect is said under one *Through Christ Our Lord*, etc.

Adesto supplicationibus nostris, omnipotens Deus, ut quod humilitatis nostræ gerendum est ministerio, tuæ virtutis impleatur effectus; Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Prayer.

Attend to our supplications, Almighty God, so that what is to be performed by our humble ministry may be fulfilled by the effect of Thy power. Through Our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. R. Amen.

The Gradual being finished, if the *Alleluia* is said, otherwise the tract or sequence up to the last verse exclusively being read, the Consecrator goes to the faldstool before the middle of the altar and there sits with his mitre on; * the Co-consecrating bishops again lead the Bishop-elect to the Consecrator, to whom the Bishop-elect, having laid aside his biretta,†

* The wearing of the mitre indicates the exercise of episcopal authority. By bearing this in mind the importance of these Rubrics, concerning the putting on and removal of the mitre, will be better appreciated.

† It will be observed that the Elect removes his biretta as a sign of respect for the superior authority of the Bishop.

profoundly bending his head, makes an humble reverence; the Co-consecrators with their mitres on, and bowing slightly, also make a reverence to the Consecrator, then all sit as before, and the Consecrator, sitting with his mitre on, turned towards the Bishop elect, says:

Episcopum oportet iudicare, interpretari, consecrare, ordinare, offerre, baptizare, et confirmare.

A bishop judges, interprets, consecrates, ordains, offers, baptizes and confirms.

Then all rising, the Consecrator, standing with his mitre on, says to those surrounding him:

Oremus, Fratres carissimi, ut huic Electo utilitati Ecclesiæ providens, benignitas omnipotentis Dei gratiæ suæ tribuat largitatem; Per Christum Dominum nostrum.

Let us pray, dearest brethren, that the kindness of the Almighty God consulting the utility of His Church, may bestow the abundance of His grace upon this Elect. Through Christ Our Lord.

R. Amen.

R. Amen.

And then the Consecrator before his faldstool, and the Co-consecrating bishops before theirs, all with their mitres on, prostrate themselves. The Bishop-elect, however, prostrates himself at the left of the Consecrator; the ministers and all others kneel. Then the chanter, or if the office is read, the Consecrator, beginning the litanies:

THE LITANY OF THE SAINTS.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

Pater de cœlis, Deus, mise- rere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte, Deus, mise- rere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary,
Sancta Dei Genetrix, ora.	Holy Mother of God,
Sancta Virgo virginum, ora.	Holy Virgin of virgins,
Sancte Michael, ora.	St. Michael,
Sancte Gabriel, ora.	St. Gabriel,
Sancte Raphael, ora.	St. Raphael,
Omnes sancti Angeli et Ar- changel, orate.	All ye holy Angels and Archangels,
Omnes sancti beatorum Spi- rituum ordines, orate.	All ye holy orders of bles- sed Spirits,
Sancte Joannes Baptista, ora.	St. John the Baptist,
Sancte Joseph, ora.	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, orate.	All ye holy Patriarchs and Prophets,
Sancte Petre, ora.	St. Peter,
Sancte Paule, ora.	St. Paul,
Sancte Andrea, ora.	St. Andrew,
Sancte Jacobe (Zeb.) ora.	St. James,
Sancte Joannes, ora.	St. John,
Sancte Thoma, ora.	St. Thomas,
Sancte Jacobe (Alph.) ora.	St. James,
Sancte Philippe, ora.	St. Philip,
Sancte Bartholomæe, ora.	St. Bartholomew,
Sancte Matthæe, ora.	St. Matthew,
Sancte Simon, ora.	St. Simon,
Sancte Thaddæe, ora.	St. Thaddeus,
Sancte Matthia, ora.	St. Matthias,
Sancte Barnaba, ora.	St. Barnabas,
Sancte Luca, ora.	St. Luke,
Sancte Marce, ora.	St. Mark,
Omnes sancti Apostoli et Evangelistæ, orate.	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, orate.	All ye holy Disciples of the Lord,

Pray for us.

Omnes sancti Innocentes,		All ye holy Innocents,
	orate.	
Sancte Stephane,	ora.	St. Stephen.
Sancte Laurenti,	ora.	St. Lawrence.
Sancte Vincenti,	ora.	St. Vincent.
Sancti Fabiane et Sebastianæ,		SS. Fabian and Sebastian.
	orate.	
Sancti Joannes et Paule,		SS. John and Paul,
	orate.	
Sancti Cosma et Damiane,		SS. Cosmas and Damian,
	orate.	
Sancti Gervasi et Protasi,		SS. Gervase and Protase,
	orate.	
Omnes sancti Martyres,		All ye holy Martyrs,
	orate.	
Sancte Silvester,	ora.	St. Sylvester.
Sancte Gregori,	ora.	St. Gregory.
Sancte Ambrosi,	ora.	St. Ambrose.
Sancte Augustine,	ora.	St. Augustine.
Sancte Hieronyme,	ora.	St. Jerome.
Sancte Martine,	ora.	St. Martin.
Sancte Nicolaë,	ora.	St. Nicholas.
Omnes sancti Pontifices et		All ye holy Bishops and
Confessores,	orate.	Confessors.
Omnes sancti Doctores,		All ye holy Doctors.
	orate.	
Sancte Antoni,	ora.	St. Anthony.
Sancte Benedicte,	ora.	St. Benedict.
Sancte Bernarde,	ora.	St. Bernard.
Sancte Dominice,	ora.	St. Dominic.
Sancte Francisce,	ora.	St. Francis.
Omnes sancti Sacerdotes et		All ye holy Priests and
Levitæ,	orate pro nobis.	Levites.
Omnes sancti Monachi et		All ye holy Monks and
Eremitæ,	orate pro nobis.	Hermits.
Sancta Maria Magdalena,		St. Mary Magdalen.
	ora pro nobis.	
Sancta Agatha,	ora.	St. Agatha.
Sancta Lucia,	ora.	St. Lucy.
Sancta Agnes,	ora.	St. Agnes.
Sancta Cæcilia,	ora.	St. Cecilia.
Sancta Catharina,	ora.	St. Catherine.
Sancta Anastasia,	ora.	St. Anastasia.
Omnes sanctæ Virgines		All ye holy Virgins and
et Viduæ,	orate.	Widows.

Pray for us.

Omnes Sancti et Sanctæ Dei, intercedite pro nobis.	All ye holy Saints of God, Make intercession for us.	O Lord, deliver us.
Propitius esto, parce nobis, Domine.	Be merciful, Spare us, O Lord,	
Propitius esto, exaudi nos, Domine.	Be merciful, Graciously hear us, O Lord.	
Ab omni malo, libera nos, Domine.	From all evil, O Lord, deliver us.	
Ab omni peccato, libera nos, Domine.	From all sin, O Lord, deliver us.	
Ab ira tua, libera nos, Domine.	From Thy wrath,	
A subitanea et improvisa, morte, libera nos, Domine.	From sudden and un- looked-for death,	
Ab insidiis diaboli, libera nos Domine.	From the snares of the devil,	
Ab ira et odio, et omni mala voluntate, libera nos, Dom.	From anger, and hatred, and every evil will,	
A spiritu fornicationis, lib.	From the spirit of for- nication,	
A fulgure et tempestate, lib.	From lightning and tempest,	
A morte perpetua, lib.	From everlasting death,	
Per mysterium sanctæ Incar- nationis tuæ, libera.	Through the mystery of Thy holy Incarnation,	
Per adventum tuum, libera.	Through Thy Coming,	
Per Nativitatem tuam, lib.	Through Thy Birth,	
Per Baptismum et sanctum, Jeiunium tuum, lib.	Through Thy Baptism and holy Fasting,	
Per Crucem et Passionem, tuam, libera.	Through Thy Cross and Passion,	
Per Mortem et Sepulturam, tuam, libera.	Through Thy Death and Burial,	
Per sanctam Resurrectionem tuam, libera.	Through Thy holy Resur- rection,	
Per admirabilem Ascensio- nem tuam, libera.	Through Thine admirable Ascension,	
Per adventum Spiritus san- cti Paracleti, libera.	Through the coming of the Holy Ghost, the Paraclete,	
In die iudicii, libera.	In the day of judgment,	
Peccatores, te rogamus, audi nos.	We sinners, <i>Beseech Thee</i> , hear us.	

Ut nobis parcas, te rogamus
audi nos.

Ut nobis indulgeas, te roga-
mus.

Ut ad veram poenitentiam
nos perducere digneris,
te rogamus, audi nos.

Ut Ecclesiam tuam sanc-
tam regere et conserva-
re digneris,

Ut Dominum Apostolicum,
et omnes ecclesiasticos
Ordines in tua sancta
religione conservare di-
gneris,

Ut inimicos sanctæ Eccle-
siæ humiliare digneris.

Ut Regibus et Principibus
christianis pacem, et ve-
ram concordiam donare
digneris,

Ut cuncto populo christia-
no pacem et unitatem
largiri digneris,

Ut nosmetipsos in tuo
sancto servitio confor-
tare et conservare di-
gneris,

Ut mentes, nostras ad cœ-
lestia desideria erigas,

Ut omnibus benefactoribus,
nostris sempiterna bona
retribuas, te rogamus, audi
nos.

That Thou wouldst
spare us,

That Thou wouldst par-
don us,

That Thou wouldst bring
us to true penance,

That Thou wouldst vouch-
safe to govern and pre-
serve Thy holy Church,

That Thou wouldst vouch-
safe to preserve our
Apostolic Prelate and
all orders of the Church
in holy religion,

That Thou wouldst vouch-
safe to humble the ene-
mies of holy Church,

That Thou wouldst vouch-
safe to give peace and
true concord to Chris-
tian kings and princes,

That Thou wouldst vouch-
safe to grant peace and
unity to the whole
Christian world,

That Thou wouldst vouch-
safe to confirm and pre-
serve us in Thy only
service,

That Thou wouldst lift up
our minds to heavenly
desires,

That Thou wouldst render
eternal blessings to all
our benefactors,

We beseech Thee, hear us.

Ut animas nostras, fratrum,
propinquorum, et benefac-
torum nostrorum ab æter-
na damnatione eripias. te
rogamus, audi nos.

That Thou wouldst deliver
our souls, and the souls
of our brethren, rela-
tions, and benefactors,
from eternal damnation.

We beseech Thee, hear us.

Ut fructus terræ dare et con-
servare digneris, te roga-
mus, audi nos.

That Thou wouldst vouch-
safe to give and preser-
ve the fruits of the
earth,

Ut omnibus Fidelibus de-
functis requiem æternam
donare digneris, te roga-
mus, audi nos.

That Thou wouldst vouch-
safe to grant eternal
rest to all the faithful
departed,

The Consecrator, rising and turning towards the Bishop-elect, holding in his left hand the pastoral staff, says in the tone of the litanies, first:

Ut hunc præsentem Elec-
tum bene, † dicere digneris.

That Thou wouldst vouch-
safe to † bless this Elect here
present.

R. Te rogamus, audi nos.

R. We beseech Thee hear
us.

He says a second time:

Ut hunc præsentem Elec-
tum bene † dicere et sancti-
ficare digneris.

That Thou wouldst vouch-
safe to † bless and † sancti-
fy this Elect here present.

R. Te rogamus, audi nos.

R. We beseech Thee, hear
us.

He says a third time.

Ut hunc præsentem Elec-
tum bene- † dicere, et sancti-
ficare, et conse- † crare
digneris.

That Thou wouldst vouch-
safe to † bless and † sancti-
fy and † consecrate this
Elect here present.

R. Te rogamus, audi nos.

R. We beseech Thee, hear
us.

Meanwhile always making the sign of the cross over him, and the Co-consecrating bishops do and say the same thing, remaining kneeling, however.

Then the Consecrator, again prostrates himself, and the chanter, or he who began the litanies, continues them to the end.

Ut nos exaudire digneris, te
rogamus, audi nos.

Fili Dei, te rogamus,audi nos.

Agnus Dei, qui tollis pecca-
ta mundi, parce nobis, Do-
mine.

Agnus Dei, qui tollis peccata
mundi, exaudi nos, Domi-
ne.

Agnus Dei, qui tollis peccata
mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

That Thou wouldst vouch-
safe graciously to hear us,
we beseech Thee, hear us.
Son of God, *we beseech Thee,*
hear us.

Lamb of God, who takest
away the sins of the
world, spare us, O Lord.
Lamb of God, who takest
away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest
away the sins of the world,
Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

The litany finished, all rise; and the Consecrator stands with his mitre on before his faldstool, the Bishop-elect kneeling before him.

Then the Consecrator, with the aid of the Co-consecrating bishops, taking the open Book of the Gospels, saying nothing, lays it upon the neck and shoulders of the Bishop-elect, so that the printed page touches the neck. One of the chaplains kneels behind, supporting the book until it must be given into the hands of the Bishop-elect.

Then the Consecrator and the Co-consecrating bishops touch with both hands the head of the one to be consecrated saying: *

Receive the Holy Ghost.

* The imposition of hands with prayer is the essential rite by which Episcopal power is conferred.

This being done, the Consecrator, standing and laying aside his mitre, says:

Propitiare, Domine, supplicationibus nostris; et inclinato super hunc famulum tuum cornu gratiæ sacerdotalis, bene- † dictionis tuæ in eum effunde virtutem: Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus:

Be propitious, O Lord, to our supplications, and inclining the horn of sacerdotal grace above this Thy servant, pour out upon him the power of Thy † blessing. Through Our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

Then extending his hands before his breast, he says:

Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere. Domine sancte Pater omnipotens, æterne Deus, honor omnium dignitatum, quæ gloriæ tuæ sacris famulantur ordinibus; Deus qui Moysen famulum tuum secreti familiaris affatu, inter cætera cœlestis documenta culturæ, de habitu quoque indumenti sacerdotalis instituens, electum Aaron mystico amictu vestiri inter sacra jussisti; ut intelligentiæ sensum de exemplis priorum caperet secutura posteritas, ne eruditio doctrinæ tuæ ulli

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is worthy and just.

It is truly worthy and just right and profitable unto salvation that we should at all times and in all places give thanks unto Thee, O noly Lord, Father Almighty, Eternal God, honor of all dignities which serve unto Thy glory in sacred orders. To Thee O God, who, in the secret communings of familiar intercourse, giving instruction unto Moses Thy servant, concerning, among other branches of divine worship, the nature of sacerdotal vesture, didst order that Aaron, Thy chosen one, should be clad in mystic

deesset ætati: cum et apud veteres reverentiam ipsa significationum species obtineret, et apud nos certiora essent experimenta rerum, quam ænigmata figurarum. Illius namque sacerdotii anterioris habitus, nostræ mentis ornatus est; et pontificalem gloriam non jam nobis honor commendat vestium, sed splendor animarum; quia et illa, quæ tunc carnalibus blandiebantur obtutibus, ea potius, quæ in ipsis erant, intelligenda poscebant. Et idcirco huic famulo tuo, quem ad summi sacerdotii ministerium elegeris, hanc, quæsumus, Domine, gratiam largiaris; ut quidquid illa velamina in fulgore auri, in nitore gemmarum, et in multimodi operis varietate signabant, hoc in ejus moribus actibusque clarescat. Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum, cœlestis unguenti rore sanctifica.

robes during the sacred functions, so that succeeding generations might be enlightened by the examples of their predecessors, lest the knowledge derived from Thy instruction should be wanting in any age. Since, indeed, with the ancients, the very appearance of symbols would obtain reverence, and with us there would be the experience of the things themselves more certain than the mysteries of figures. For the adornment of our minds fulfils what was expressed by the outward vesture of that ancient priesthood, and now brightness of souls rather than splendor of raiment commends the pontifical glory unto us. Because even those things which then were sightly unto the eyes of the flesh, demanded rather that the eyes of the spirit should understand the things they signified. And therefore we beseech Thee, O Lord, give bountifully this grace to this Thy servant, whom Thou hast chosen to the ministry of the supreme priesthood, so that what things soever those vestments signify by the refulgence of gold, the splendor of jewels, and the variety of diversified works, these may shine forth in his character and his actions. Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment.

this Thy servant decked out
with the ornaments of all
beauty.

If the consecration is performed in the Roman *curia*, the Apostolic Subdeacon or one of the pontifical chaplains binds the head of the Bishop-elect with one of the longer cloths from the eight mentioned above, and the Consecrator, prostrate on both knees, turned towards the altar, begins the Hymn.

VENI CREATOR.

VENI, creator Spiritus;
Mentes tuorum visita;
Imple superna gratia
Quæ tu creasti pectora.

Qui diceris Paraclitus.
Altissimi donum Dei.
Fons vivus, ignis, charitas.
Et spiritalis unctio.

Tu septiformis munere.
Digitus paternæ dexteræ.
Tu ritè promissum Patris.
Sermone ditans guttura.

Accende lumen sensibus:
Infunde amorem cordibus;
Infirma nostri corporis.
Virtute firmans perpeti.

Hostem repellas longius.
Pacemque dones protinus:
Ductore sic te prævio.
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium.
Teque utriusque Spiritum,
Credamus omni tempore.

Come, Holy Ghost, Creator,
come, from thy bright
heavenly throne! Come, take
possession of our souls, and
make them all Thine Own!

Thou who art called the
Paraclete, best gift of God
above, the Living Spring, the
Living Fire, Sweet Unction,
and True Love!

Thou who art sevenfold
in Thy grace, finger of God's
right hand, his Promise,
teaching little ones to speak
and understand!

O guide our minds with
thy blest light, with love our
hearts inflame, and with thy
strength, which ne'er decays,
confirm our mortal frame.

Far from us drive our hel-
lish foe, true peace unto us
bring, and through all perils
guide us safe beneath thy
sacred wing.

Through Thee may we the
Father know, through Thee
the Eternal Son, and Thee
the Spirit of them both —
Thrice blessed Three in One.

Deo Patri sit gloria, ejus-
que soli Filio cum Spiritu
Paraclito nunc et per omne
sæculum.

Amen.

Now to the Father, and
the Son who rose from death
be glory given, with Thee,
O holy Comforter, henceforth
by all in earth and heaven.

R. Amen.

At the conclusion of the first verse, the bishop rises and sits on the faldstool before the middle of the altar, takes his mitre, lays aside his ring and gloves, puts on the ring again and receives the gremial from the ministers. Then he dips the thumb of his right hand in the holy chrism and anoints the head of the Bishop-elect kneeling before him, making first the sign of the cross on the crown, then anointing the rest of the crown, saying in the meanwhile:

Ungatur et consecratur
caput tuum, cœlesti benedi-
ctione, in ordine Pontificali.

May thy head be anointed
and consecrated by heavenly
benediction, in the pontifical
order.

And making with his right hand, the sign of the cross three times over the head of the Elect, he says:

In nomine Pa- † tris, et
Fi- † lii, et Spiritus † sancti.

In the name of the † Fa-
ther, and of the † Son, and
of the Holy † Ghost.

R. Amen.

V. Pax tibi,

R. Et cum spiritu tuo.

R. Amen.

V. Peace be with thee.

R. And with thy spirit.

And if several are to be consecrated, he repeats this to each separately.

Having completed the anointing, the bishop cleanses his thumb somewhat with bread crumbs, and the above-mentioned hymn having been finished, he lays aside his mitre, rises and continues in the same tone as before, saying:

Hoc, Domine, copiose in caput ejus influat; hoc in oris subjecta decurrat; hoc in totius corporis extrema descendat; ut tui Spiritus virtus et interiora ejus repleat, et exteriora circumtegat. Abundet in eo constantia fidei, puritas dilectionis, sinceritas pacis. Sint speciosi munere tuo pedes ejus ad evangelizandum pacem, ad evangelizandum bona tua, Da ei, Domine, ministerium reconciliationis in verbo et in factis, in virtute signorum et prodigiorum, Sit sermo ejus et prædicatio, non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritûs et virtutis. Da ei, Domine, claves regni cœlorum, ut utatur, non gloriatur potestate, quam tribuis in ædificationem, non in destructionem. Quodcumque ligaverit super terram, sit ligatum et in cœlis; et quodcumque solverit super terram, sit solutum et in cœlis. Quorum retinuerit peccata, retenta sint; et quorum remisit, tu remittas. Qui maledixerit ei, sit ille maledictus; et qui benedixerit ei benedictionibus repleatur. Sit fidelis servus, et prudens, quem constituas tu Domine, super familiam tuam, ut det illis cibum in tempore opportuno, et exhibeat omnem hominem perfectum. Sit sollicitudine impiger, sit spiritu fervens; oderit superbiam; humilitatem ac veritatem diligat, neque eam unquam deserat, aut laudibus, aut timore supera-

May this, O Lord, flow abundantly upon his head, may this run down upon his cheeks, may this extend unto the extremities of his whole body, so that inwardly he may be filled with the power of Thy spirit, and outwardly may be clothed with that same spirit. May constant faith, pure love, sincere piety abound in him. May his feet, by Thy gift, be beautiful for announcing the glad tidings of peace, for announcing the glad tidings of Thy good things. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the showing of the spirit and of power. Give to him, O lord, the keys of the kingdom of Heaven, so that he may make use of, not boast of the power which Thou bestowest unto edification, not unto destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven, and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained, and do Thou remit the sins of whomsoever he shall remit. Let him who shall curse him, himself be accursed, and let him who shall bless him be filled with blessings. Let him be the faithful and prudent

tus. Non ponat lucem tenebras, nec tenebras lucem; non dicat malum bonum, nec bonum malum. Sit sapientibus et insipientibus debitor, ut fructum de profectu omnium consequatur. Tribuas ei, Domine, cathedram episcopalem, ad regendum Ecclesiam tuam et plebem sibi commissam. Sis ei auctoritas, sis ei potestas, sis ei firmitas. Multiplica super eum benedictionem et gratiam tuam; ut ad exorandam semper misericordiam tuam tuo munere idoneus, et tua gratia possit esse devotus.

servant whom Thou dost set, O Lord, over Thy household, so that he may give them food in due season, and prove himself a perfect man. May he be untiring in his solicitude, fervent in spirit. May he detest pride, and cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, an episcopal chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength, Multiply upon him Thy blessing and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may be faithful.

Then is a lower tone of voice he reads the following so as to be heard by those surrounding him:

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Through Our Lord Jesus Christ, who liveth and reigneth in the unity of one God, world without end.

R. Amen.

After this the Consecrator begins, and the choir takes up the Antiphon.

Unguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti ejus: mandavit Dominus benedictionem.

The ointment upon the head which descended on the beard, the beard of Aaron, which descended on the border of his vestment: the Lord hath commanded blessing forever.

Psalm 132.

ECCE quam bonum et quam jucundum, * habitare fratres in unum!

Sicut unguentum in capite, * quod descendit in barbam, Aaron,

Quod descendit in oram vestimenti ejus; * sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem, * et vitam usque in sæculum.

Gloria Patri, etc.

Behold how good and how pleasant it is for brethren to dwell together in unity:

Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Which ran down to the skirt of his garment: as the dew of Hermon; which descendeth upon Mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

Glory be to the Father, etc
As it was in the beginning.
etc.

Then the whole Antiphon is repeated, *The ointment upon the head*, etc.

The Antiphon before the psalm having been begun one of the longer strips, from the eight above mentioned, is placed on the neck of the Bishop-elect. The Consecrator sits down, takes his mitre, whilst the Bishop-elect kneels before him, having his hands joined. Then the Consecrator anoints with chrism the hands of the Bishop-elect in the form of a cross, by drawing two lines with the thumb of his right hand, which has been dipped in the oil, namely, from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the

index finger of the right. And afterwards he anoints the entire palms of the Bishop-elect, saying:

Ungantur manus istæ de oleo sanctificato, et Chrismate sanctificationis; sicut unxit Samuel David regem et prophetam, ita ungantur, et consecrentur;

May these hands be anointed with the sanctified oil and the chrism of sanctification, as Samuel anointed David to be King and Prophet: so may they be anointed and consecrated.

And making with his right hand the sign of the cross thrice over the hands of the Bishop-elect, he says:

In nomine, Dei Pa- † tris et Fi- † lii, et Spiritus † sancti, facientes imaginem, sanctæ crucis Salvatoris nostri Jesu Christi, qui nos à morte redemit, et ad regna cœlorum perduxit.

Exaudi nos, pie Pater omnipotens, æterne Deus, et præsta ut quod te rogamus, exoremus; Per eundem Christum Dominum nostrum.

R. Amen.

In the name of God the † Father, and of the † Son, and of the Holy † Ghost, making the image of the Holy Cross of Our Saviour Jesus Christ, Who has redeemed us from death and led us to the kingdom of Heaven. Hear us, O loving, Almighty Father, Eternal God, and grant that we may obtain what we ask for. Through the same Christ Our Lord.

R. Amen.

Sitting down, he continues:

Deus et Pater Domini nostri Jesu Christi, qui te ad pontificatus sublimari voluit dignitatem, ipse te Chrismate, et mysticæ delibutionis liquore perfundat, et spiritualis bene- † dictionis ubertate fecundet: quidquid bene- † dixeris, benedicatur; et quid-

May God and the Father of Our Lord Jesus Christ, Who hath Himself willed to elevate thee to the dignity of the Episcopate, bedew thee with chrism and with the liquor of mystic ointment, and make thee fruitful with the richness of spiritual †

quid sanctificaveris, sanctificetur; et consecratæ manus istius, vel pollicis impositio cunctis proficiat ad salutem.

R. Amen.

benediction: Whatsoever you shall † bless may it be blessed, and whatsoever you shall sanctify may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable in all things unto salvation.

R. Amen.

After this, the one consecrated joins both hands, the right resting upon the left, and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumb somewhat with some bread crumbs, and laying aside his mitre, rises and blesses the pastoral staff, if it has not been blessed, saying:

Oremus.

Sustentator imbecilitatis humanæ Deus, bene † dic baculum istum, et quod in eo exterius designatur, interius in moribus hujus famuli tui, tuæ propitiationis clementiâ operetur; Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O God, who dost sustain human weakness, bless † this staff; and in the clemency of Thy merciful kindness, operate inwardly in the manners of this Thy servant, what it outwardly designates. Through Christ Our Lord.

R. Amen.

Then he sprinkles it with holy water. Sitting down and taking his mitre, he himself hands the staff to the one consecrated, who is kneeling before him, and who receives it between the index and middle fingers, the hands remaining joined, while the Consecrator says:

Accipe baculum pastoralis officii, ut sis in corrigendis vitiis pie sæviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos

Receive the staff of the pastoral office, so that in the correction of vices you may be lovingly severe, giving judgment without wrath.

demulcens, in tranquillitate
severitatis censuram non de-
serens.

R. Amen.

softening the minds of your
hearers whilst fostering vir-
tues, not neglecting strict-
ness of discipline through
love of tranquillity.

R. Amen.

After which, laying aside the mitre, the Conse-
crator rises and blesses the ring, if it has not been
blessed before, saying:

Oremus.

Let us pray.

Creator et conservator hu-
mani generis, dator gratiæ
spiritualis, largitor æternæ
salutis, tu, Domine, emitte
benedictio- † nem tuam super
hunc annulum; ut quicum-
que hoc sacrosanctæ fidei si-
gno insignitus incesserit, in
virtute cœlestis defensionis.
ad æternam vitam sibi profi-
ciat; Per Christum Do-
minum nostrum.

R. Amen.

O Lord, Creator and Pre-
server of the human race,
Giver of spiritual grace,
Bestower of eternal salva-
tion, do Thou send forth Thy
† blessing upon this ring: so
that whosoever shall be
adorned with this sign of
holiest fidelity, it may avail
him by the power of heaven-
ly protection unto eternal li-
fe. Through Christ Our
Lord.

R. Amen.

He then sprinkles the ring with holy water, and
sitting with his mitre on, himself places the ring on
the ring finger of the right hand of the one con-
secrated, saying:

Accipe annulum, fidei sci-
licet signaculum; quatenus
sponsam Dei, sanctam vide-
licet Ecclesiam, intemeratâ,
fide ornatus, illibatè custo-
dias.

R. Amen.

Receive the ring, the sym-
bol of fidelity, in order that,
adorned with unspotted faith
you may keep inviolably the
Spouse of God, namely, His
Holy Church.

R. Amen.

Then the Consecrator takes the Book of the Gos-
pels from the shoulders of the one consecrated, and

with the aid of the Co-consecrating bishops, hands it closed to the one consecrated, the latter touching it without opening his hands, whilst the Consecrator says:

Accipe Evangelium, et vade, prædica, populo tibi commissio; potens est enim Deus, ut augeat tibi gratiam suam, qui vivit et regnat in sæcula sæculorum.

R. Amen.

Receive the Gospel and go preach to the people committed to thee, for God is powerful to increase his grace in thee, He who liveth and reigneth, world without end.

R. Amen.

Finally the Consecrator receives the one consecrated to the kiss of peace. The Co-consecrating bishops each do likewise, saying to the one consecrated: *Peace be with thee.*

And he answers to each: *And with thy spirit.*

Then the one consecrated, between the Co-consecrating bishops, returns to his chapel, where, while he is seated, his head is cleansed with some bread crumbs and with a clean cloth. Then his hair is cleansed, and combed; afterwards he washes his hands. The Consecrator washes his hands at his faldstool. Then he goes on with the Mass up to the Offertory inclusive. The consecrated does the same in his chapel.

The Offertory having been said, the Consecrator sits with his mitre on at the faldstool before the middle of the altar, and the one consecrated, coming from his chapel, between the Co-consecrating bishops kneels before the Consecrator and offers to him two lighted torches, two loaves of bread and two small barrels of wine, and kisses reverently the hands of the Consecrator receiving the above gifts.

Then the Consecrator washes his hands and goes to the altar. The one consecrated also goes to the Epistle side of the same altar: there, standing be-

tween the Co-consecrating bishops, having before him his Missal, he says and does with the Consecrator everything as in the Missal. And one host is prepared to be consecrated for the Consecrator and the one consecrated, and wine sufficient for both is placed in the chalice.

The following Secret is said with the Secret of the Mass of the day under one *Through Our Lord* by the Consecrator.

Secret.

Suscipe, Domine, munera quæ tibi offerimus, pro hoc famulo tuo, et propitius in eo tua dona custodias. Per Dominum nostrum Jesum Christum. Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Receive, O Lord, the gifts which we offer to Thee for this Thy servant, and kindly preserve in him Thy favors. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth, in the unity of the Holy Ghost, world without end.

R. Amen.

The one consecrated says:

Secret.

Suscipe, Domine, munera quæ tibi offerimus pro me famulo tuo, et propitius in me tua dona custodias; Per Dominum nostrum Jesum Christum, etc.

Receive, O lord, the gifts which we offer to Thee for me, Thy servant, and kindly preserve Thy favors in me. Through Our Lord Jesus Christ, who liveth and reigneth in the unity of the Holy Ghost, world without end.

R. Amen.

During the action, the Consecrator says:

Hanc igitur oblationem servitutis nostræ, sed et cunc-

This oblation therefore, of our service, and that of Thy

tæ familiæ tuæ, quam tibi offerimus, etiam pro hoc (*me*) famulo tuo, quem ad episcopatus ordinem promovere dignatus es; quæsumus, Domine, ut placatus accipias et propitius in eo (*me*) tua dona custodias: ut quod divino munere consecutus est (*sum*) divinis effectibus exequatur (*exequar*), diesque nostros, in tua pace disponas; atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari; Per Christum Dominum nostrum.

R. Amen.

The one consecrated says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus, etiam pro hoc (*me*) famulo tuo, quem ad episcopatus ordinem promovere dignatus es; quæsumus, Domine, ut placatus accipias, et propitius in eo (*me*) tua dona custodias: ut quod divino munere consecutus est (*sum*) divinis effectibus exequatur (*exequar*), diesque nostros, in tua pace disponas; atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari; Per Christum Dominum nostrum.

R. Amen.

whole family which we offer Thee, also for this Thy servant, whom Thou hast vouchsafed to promote to the order of the episcopate, we beseech Thee, O Lord, graciously to accept, and to kindly preserve Thy favors in him, so that what has been accomplished by the divine gift, may be followed by divine effects: and dispose our days in Thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through Christ Our Lord.

R. Amen.

This oblation therefore, of our service, and that of Thy whole family which we offer Thee, also for me Thy servant, whom Thou hast vouchsafed to promote to the order of bishop, we beseech Thee, O Lord, graciously to accept and kindly to preserve in me Thy favors so that what I have accomplished by the divine gift, I may complete by divine effects; and dispose our days in Thy peace, and command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ Our Lord.

R. Amen.

The prayer *Lord Jesus Christ, who, etc.*, having been said by the Consecrator and the one consecrated, the latter goes up to the right of the Consecrator and both kiss the altar. Then the Consecrator gives the kiss of peace to the one consecrated saying: *Peace be with thee*, to whom the one consecrated answers: *And with thy spirit* and he gives the kiss of peace to his Co-consecrators, first to the senior, then to the other, saying to each: *Peace be with thee*, and they answer him: *And with thy spirit*.

Then after the Consecrator has consumed the Body of the Lord, he does not entirely consume the blood, but only a portion with the particle of the host that has been placed in the chalice, and before he takes the purification, he communicates the one consecrated, who stands with bowed head and not genuflecting, first giving him the Body and then the Blood. Then he purifies himself and afterwards the one consecrated. He then washes his fingers over the chalice and takes also the ablution, and having received the mitre, he washes his hands. Meanwhile, the one consecrated, with his Co-consecrators, goes to the other corner of the altar, namely, the Gospel side, and there continues the Mass while the Consecrator does the same at the Epistle side.

The Post-Communion which ought to be said with the Post-Communion of the day under one *Through Our Lord Jesus Christ, Who liveth and reigneth*.

Plenum, quæsumus, Domine, in nobis remedium tuæ miserationis operare; ac tales nos esse per te propitius, et sic foveri, ut tibi in omnibus placere valeamus; Per Dominum nostrum Jesum Christum.

We beseech Thee, O Lord, work in us the saving fullness of Thy mercy: and propitiously render us so perfect, and so cherish us that we may be able to please Thee in all things. Through Our Lord Jesus Christ, who

with Thee liveth and reign-
eth in the unity of the Holy
Ghost, world without end.
R. Amen.

Then after *Go, Mass is ended*, or *Let us bless the Lord*, as the time requires, has been said, the Consecrator having said *May the performance*, etc., in the middle of the altar, and received there the mitre, if he be not an Archbishop, and in his province, turned towards the altar, he solemnly blesses the people, saying: *Blessed be the name of the Lord*, etc.

Having given the Benediction, the Consecrator, with his mitre on, sits on the faldstool which has been placed before the middle of the altar: the one consecrated, keeping his biretta on his head, kneels before him. Then the Consecrator, having laid aside his mitre, rises and blesses the mitre, if it has not been blessed, saying:

Oremus.

Domine Deus, Pater omnipotens, cujus præclara bonitas est, et virtus immensa, a quo omne datum optimum et omne donum perfectum totiusque decoris ornamentum; bene- † dicere et sancti- † ficare dignare hanc mitram hujus famuli tui Antistitis, capiti imponendam; Per Christum Dominum nostrum.
R. Amen.

Let us pray.

O Lord God, Father Almighty, whose goodness is wonderful and whose power immense, from whom is every best and every perfect gift, the ornament of all beauty, vouchsafe to † bless and † sanctify this mitre to be placed on the head of this Prelate Thy servant. Through Christ Our Lord.
R. Amen.

And then he sprinkles it with holy water, after which, sitting down with his mitre on, the Co-consecrating bishops aiding him, he places it on the head of the one consecrated, saying:

Imponimus, Domine, capiti hujus Antistitis et agonistæ tui galeam munitionis et salutis; quatenus, decorata facie, et armato capite, cornibus utriusque Testamenti terribilis appareat adversariis veritatis; et te ei largiente gratiam, impugnator eorum robustus existat; qui Moysi famuli tui faciem ex tui sermonis consortio decoratam, lucidissimis tuæ claritatis ac veritatis cornibus insignisti, et capiti Aaron Pontificis tui tiaram imponi jussisti; Per Christum Dominum nostrum.

R. Amen.

We, O Lord, place on the head of this Thy bishop and champion, the helmet of protection and salvation, so that his face being adorned and his head armed with the horns of both testaments, he may seem terrible to the opponents of truth, and through the indulgence of Thy grace may be their sturdy adversary. Thou Who didst mark with the brightest rays of Thy splendor and truth the countenance of Moses Thy servant, ornamented from his fellowship with Thy word: and didst order the tiara to be placed on the head of Aaron thy high priest. Through Christ Our Lord.

R. Amen.

Then if the gloves have not been blessed, the Consecrator rises, having laid aside the mitre, and blesses them, saying:

Oremus.

Omnipotens Creator, qui homini ad imaginem tuam condito, manus discretionis insignitas, tanquam organum intelligentiæ, ad recte operandum dedisti, quas servari mundas præcepisti, ut in eis anima digne portaretur, et tua in eis digne consecrarentur mysteria: bene-
† dicere, et sancti- † ficare dignare manuum hæc tegumenta; ut quicumque ministrorum tuorum, sacrorum

Let us pray.

O Almighty Creator, Who hast given to man, fashioned after Thy image, hands notable for their formation, as an organ of intelligence for correct workmanship: which Thou hast commanded to be kept clean, so that the soul might worthily be carried in them and Thy mysteries worthily consecrated by them, vouchsafe to † bless and † sanctify these hand coverings, so that whosoever

Pontificum, his velare manus suas cum humilitate voluerit; tam cordis quam operis ei munditiam tua misericordia subministret; Per Christum Dominum nostrum.

R. Amen.

of Thy ministers, the holy Bishops, shall humbly wish to cover their hands with these, Thy mercy shall accord to him cleanness of heart as well as of deed. Through Christ Our Lord.

R. Amen.

And he sprinkles them with holy water. Then the pontifical ring is drawn from the finger of the one consecrated, the Consecrator sits down and having received the mitre with the aid of the Co-consecrating bishops, places the gloves on the hands of the one consecrated, saying:

Circumda, Domine, manus hujus Ministri tui munditiâ novi hominis qui de cœlo descendit; ut quemadmodum Jacob, dilectus tuus, pelliculis hædorum opertis manibus, paternam benedictionem oblato patri cibo potuque gratis-simo, impetravit; sic et iste, oblata per manus suas hostia salutari, gratiæ tuæ benedictionem impetrare mereatur; Per Dominum nostrum Jesum Christum Filium tuum qui in similitudinem carnis peccati tibi pro nobis obtulit semetipsum.

R. Amen.

Encompass, O Lord, the hands of this Thy minister with the cleanness of the new man who descended from Heaven, so that as Thy beloved Jacob, his hands covered with the skins of young goats, implored and received the paternal benediction, having offered to his Father most agreeable food and drink, so also this one may deserve to implore and to receive the benediction of Thy grace by means of the saving host offered by his hands. Through Our Lord Jesus Christ, Thy Son, who in the likeness of sinful flesh, offered himself to Thee for us.

And immediately he places on the finger of the one consecrated the Episcopal ring. Then the Consecrator rises and takes the one consecrated by the

right hand, and the senior Co-consecrating bishop takes him by the left, and they enthrone him by placing him sitting on the faldstool from which the Consecrator has risen, or if the ceremony be performed in the Church of the one consecrated, they enthrone him on the usual episcopal seat, and the Consecrator places in his left hand the pastoral staff.

Then the Consecrator, turning towards the altar and laying aside the mitre, while standing, begins, the others taking it up and finishing, it, the Hymn.

TE Deum laudamus, * te
Dominum confitemur.

Te æternum Patrem * om-
nis terra veneratur.

Tibi omnes Angeli, * tibi
cœli et universæ Potestates,

Tibi Cherubim et Seraphim
* incessabili voce procla-
mant:

Sanctus,
Sanctus,
Sanctus * Dominus, Deus
sabaoth.

Pleni sunt cœli et terra *
majestatis gloriæ tuæ.

Te gloriosus * Apostolo-
rum chorus,

Te Prophetarum * lauda-
bilis numerus,

Te Martyrum candidatus *
laudat exercitus.

Te per orbem terrarum *
sancta confitetur Ecclesia.

Patrem * immensæ maje-
statis;

Venerandum tuum verum,
* et unicum Filium:

We praise Thee, O God: *
we acknowledge Thee to be
the Lord.

All the earth doth wor-
ship Thee * and the Father
everlasting.

To Thee all Angels: * to
Thee the Heavens and all the
Powers therein.

To Thee the Cherubim and
Seraphim: * cry with un-
ceasing voice:

Holy, Holy, Holy: * Lord
God of Hosts.

The heavens and the earth
are full: * of the majesty of
Thy glory.

Thee the glorious choir: *
of the Apostles.

Thee the admirable com-
pany: * of the Prophets.

Thee the white-robed army
of Martyrs: * praise.

Thee the Holy Church
throughout all the world *
doth acknowledge.

The Father * of infinite
Majesty.

Thine adorable, true: *
and only Son.

Sanctum quoque * Paraclitum Spiritum,

Tu Rex gloriæ, * Christe.

Tu Patris * sempiternus es Filius,

Tu ad liberandum suscepturus hominem, * non horruisti Virginis uterum.

Tu, devicto mortis aculeo, * aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes * in gloria Patris.

Judex crederis * esse venturus.

Te ergo quæsumus, famulis tuis subveni, * quos pretioso sanguine redemisti.

Aeterna fac, * cum Sanctis tuis, in gloria numerari.

Salvum fac populum tuum, Domine, * et benedic hæreditati tuæ.

Et rege eos, et extolle illos * usque in æternum.

Per singulos dies * benedicimus te,

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

Dignare Domine, die isto, * sine peccato nos custodire,

Also the Holy Ghost: * the Paraclete.

Thou art the King of Glory: * O Christ.

Thou art the everlasting Son: * of the Father.

Thou having taken upon Thee to deliver man: * didst not abhor the Virgin's womb.

Thou having overcome the sting of death: * didst open to believers the kingdom of heaven.

Thou sittest at the right hand of God: * in the glory of the Father.

We believe that Thou shalt come: * to be our Judge.

We beseech Thee, therefore, help Thy servants: * whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints: * in glory everlasting.

O Lord, save Thy people: * and bless Thine inheritance.

Govern them: * and lift them up forever.

Day by day: * we bless Thee.

And we praise Thy name forever; * and world without end.

Vouchsafe, O Lord, this day: * to keep us without sin.

Miserere nostri Domine, *
miserere nostri.

Fiat misericordia tua, Domine, super nos; * quemadmodum speravimus in te.

In te, Domine, speravi: * non confundar in æternum.

Have mercy on us, O Lord:
* have mercy on us.

Let Thy mercy, O Lord, be upon us: * as we have hoped in Thee.

O Lord, in Thee have I hoped: * let me never be confounded.

At the beginning of the hymn, the one consecrated is led by the Co-consecrating bishops, with their mitres on, around the Church, and he blesses everyone. The Consecrator meanwhile without his mitre remains standing in the same place at the altar. When the one consecrated has returned to his seat or the faldstool, he sits again until the above mentioned hymn is finished. The Co-consecrators lay aside their mitres and stand with the Consecrator.

At the conclusion of the hymn, the Consecrator, standing without his mitre, at the throne, or the faldstool at the right hand of the one consecrated, says; or if the office be sung, he begins, the choir taking up the Antiphon.

Firmetur manus tua, et exaltetur dextera tua; justitia et judicium præparatio sedis tuæ. Gloria Patri et Filio, et Spiritui sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

May Thy hand be strengthened and Thy right hand be exalted, justice and judgment be the preparation of Thy throne. Glory be to the Father and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end.

And the whole Antiphon is repeated. When this is finished the Consecrator says:

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, omnium fidelium pastor et rector, hunc famulum tuum, quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest proficere, ut ad vitam, una cum grege sibi credito, per veniat sempiternam; Per Christum Dominum nostrum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, the Pastor and Ruler of all the faithful, look down in Thy mercy upon this Thy servant, whom Thou hast appointed over Thy Church, and grant, we beseech Thee, that both by word and example, he may edify all those who are under his charge, so that with the flock intrusted to him, he may attain unto life everlasting. Through Christ Our Lord.

R. Amen.

After which the Consecrator, with uncovered head, remains at the Gospel corner of the altar Co-consecrators, also uncovered, standing with him.

The one consecrated rises, and going with his mitre and his pastoral staff before the middle of the altar, turns towards it; and, signing himself with the thumb of his right hand before his breast, he says:

V. Sit nomen Domini benedictum;

R. Ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord.

R. Now and forever.

Then making the sign of the cross from his forehead to his breast, he says:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

Our help is in the name of the Lord.

R. Who hath made Heaven and earth.

Then raising and joining his hands, and bowing his head, he says:

Benedicat vos omnipotens Deus,	May the Almighty God bless you.
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And when he has said "*God*" he turns towards the people and blesses them thrice, saying:

Pa- † ter, et Fi † lius, et Spiritus † sanctus. R. Amen.	The † Father, the † Son and the Holy † Ghost. R. Amen.
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Then the Consecrator takes his mitre, and stands at the Gospel corner, his face turned towards the Epistle corner. The Co-consecrators, with their mitres on, stand near him. The one consecrated goes to the epistle corner of the altar, and there with his mitre on, and holding his staff, facing the Consecrator, he makes a genuflection and sings:

Ad multos annos.	For many years.
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Then going to the middle of the altar, he again genuflects as before, and says, singing in a higher voice:

Ad multos annos.	For many years.
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Afterwards he goes to the feet of the Consecrator and genuflecting a third time as above, he sings again in a still higher tone of voice:

Ad multos annos.	For many years.
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Then when he has risen the Consecrator receives him to the kiss of peace. The Co-consecrating bishops

do likewise. These lead between them the one consecrated, who wears his mitre and walks with the pastoral staff, reciting the Gospel of St. John, *In the beginning was the Word*, etc. After having made a reverence to the cross upon the altar he goes to his chapel, where he lays aside his vestments saying meanwhile the antiphon *Of the Three children*, etc., and the canticle, '*Bless ye*'. The Consecrator, having given the kiss of peace to the one consecrated, says in a low voice: *The Lord be with you, The beginning of the Gospel according to St. John.. In.. the.. beginning was the Word*, etc. He signs the altar and himself, and having made likewise a reverence to the cross, he lays aside his sacred vestments at the throne or the faldstool, saying also the antiphon *Of the three children* and the canticle '*Bless ye*', etc., after which the one consecrated returns thanks to the Consecrator and his Co-consecrators, and all depart in peace.

